



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Yaseen</i> <sup>1</sup> .	يس ①
2. By <sup>2</sup> The Qur'an <sup>x</sup> The <i>Hakeeme</i> <sup>3</sup> ( <i>infinite hekmah</i> <sup>4</sup> Possessor).	وَالْقُرْآنُ الْحَكِيمُ ②
3. Verily you <sup>g</sup> surely( <i>are</i> ) of the <i>mursaleena</i> ( <i>sent-messengers</i> ).	إِنَّكَ لَمِنَ الْمُرْسَلِينَ ③
4. On <i>Sseratten</i> ( <i>single and specific Path</i> ) straight.	عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ④
5. A descending <sup>5</sup> ( <i>of/caused by</i> ) The Mighty <i>Ar-Raheeme</i> ( <i>multitudinous mercy Giver</i> ).	تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ ⑤
6. To warn [you <sup>s</sup> ] a people not ( <i>had been</i> ) warned their fathers; so they ( <i>are</i> ) neglecters.	لِتُنذِرَ قَوْمًا مَا أُنذِرَ إِبْرَاهِيمُ فَهُمْ غَافِلُونَ ⑥
7. <i>Laqad</i> ( <i>verily, already and affirmatively</i> ) righted the say on most ( <i>of</i> ) them, so they believe not.	لَقَدْ حَقَّ الْقَوْلُ عَلَىٰ أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ⑦
8. Verily We made in their necks <sup>w</sup> shackles, so it <sup>w</sup> ( <i>being</i> ) to the chins; so they ( <i>are</i> ) <i>muqmahoona</i> ( <i>ones whose heads are forcefully bent backward so that they cannot look forward or down</i> ).	إِنَا جَعَلْنَا فِي أَعْنَقَهُمْ أَغْلَلًا فَهُنَّ إِلَىٰ الْأَذْقَانِ فَهُمْ مُّقْمَحُونَ ⑧
9. And We made of between their hands <sup>w</sup> <sup>6</sup> a dam and of their rears a dam; so We overlaid them, so they discern/sight not.	وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًا وَمِنْ خَلْفِهِمْ سَدًا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبَصِّرُونَ ⑨
10. And equal on them whether warned them you <sup>h</sup> or [you <sup>s</sup> ] warned them not, not believe they <sup>z</sup> .	وَسَوَاءٌ عَلَيْهِمْ أَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ⑩
11. Verily only[you <sup>s</sup> ] warn whom <sup>p</sup> <i>ettaba'a</i> ([ <i>he</i> ] <i>closely-followed</i> ) the <i>Thekra</i> ( <i>Qur'an</i> ) and <i>khasheya</i> ([ <i>he</i> ] <i>reverently-feared</i> ) <i>Ar-Rahaman</i> by the invisible; so <i>bashsher</i> <sup>7</sup> ( <i>let-tell pleasant tidings</i> ) [you <sup>s</sup> ] ( <i>to</i> ) him by forgiveness <sup>w</sup> and a remuneration- <i>kareem</i> <sup>8</sup> ( <i>bounteous, ennobling and of many uses/effects</i> ).	إِنَّمَا تُنذِرُ مَنْ أَتَبَعَ الْذِكْرَ وَخَشِيَ الرَّحْمَنَ بِالْغَيْبِ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ⑪
12. Verily We quicken the dead and We write what they <sup>z</sup> advanced and their effects/footprints <sup>9</sup> ; and	إِنَّا نَحْنُ نُحْكِي الْمَوْقِعَ وَنَكْتُبُ مَا قَدَّمُوا وَمَا إِثْرَهُمْ ⑫

<sup>1</sup> See the *Lexicon* attached to this *Translation* for some commentary on this.

<sup>2</sup> In Arabic the letter “**ف**” is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is “*by*.” Therefore, since this *Ayah* begins by making an oath by the name of “*القرآن*,” so we start with the word “*by*” and not “*و*” as “*و*” will not suffice the meaning.

<sup>3</sup> See the *Lexicon* attached to this *Translation* for an exposition on the words **حَكِيمٌ** “*الْحَكِيمٌ*” and **بَشِّرٌ** “*الْبَشِّرٌ*”

<sup>4</sup> See the *Lexicon* attached to this *Translation* for “*hekma*”

<sup>5</sup> The word “*تَنْزِيل*” has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array. See **التاج**.

<sup>6</sup> The expression “*between their hands*” is a lofty Arabic tongue expression meaning: *in frm, of them*.

<sup>7</sup> See the *Lexicon* attached to this *Translation* for *bashshara*/*youbashsharo*/*mubasheron*=**بَشِّرًا يُبَشِّرُ**

<sup>8</sup> The word “*kareem*=**كَرِيمٌ**” is a *subjective, singular, masculine noun*. It has *no* exact English equivalent, as explained at length in the *Lexicon* attached to this *Translation*. Summarily it means *bounty-giver ennobler*.

<sup>9</sup> The word “*alاثل*” is specifically meant to be “*footsteps*,” *to the mosques to perform the payers*. See **القرطبي**.

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ  
مُّبِينٍ وَأَضْرَبْتُ لَهُمْ مَثَلًا أَصْحَابَ  
الْقَرِيَّةِ إِذْ جَاءَهَا الْمُرْسَلُونَ

13. And let-strike [you<sup>s</sup>] for them a parable/example, the village<sup>w</sup> companions *edb* (when/since) came (to) it<sup>w</sup> the *mursaloona* (sent-messengers).

14. *Edb* (when/since) We sent to them two, then they<sup>z</sup> denied them both, so we corroborated by a third; then they<sup>z</sup> said: verily we (are) to you<sup>b</sup> *mursaloona* (sent-messengers).

15. Said they<sup>z</sup>: not you<sup>c</sup> except human like us; and not descended *Ar-Rahman* of a thing; *en* (not) you<sup>f</sup> (are) except lying.

16. Said they<sup>z</sup>: our Lord knows, verily we (are) to you<sup>b</sup> surely *mursaloona* (sent-messengers).

17. And not on us except the announcement the manifester.

18. They<sup>z</sup> said: verily we omened by you<sup>b</sup>; *la'en* (indeed if) not desisted you<sup>z</sup> surely assuredly<sup>11</sup> we stone<sup>12</sup> you<sup>b</sup> and surely assuredly touch/betides you<sup>b</sup> from us a painful torment.

19. Said they<sup>z</sup>: your<sup>n</sup> omen (is) with you<sup>b</sup>; is *en*<sup>13</sup> (if/when) (had been) reminded you<sup>c</sup><sup>14</sup> rather you<sup>f</sup> (are) people prodigals/exceeders<sup>15</sup>.

20. And came from the city's<sup>w</sup> uttermost a man striding<sup>16</sup>; said [he]: O, my people *ettabe'ao* (let-closely-follow) you<sup>z</sup> the *mursaleena* (sent-messengers).

21. *Ettabe'o* (let-closely-follow you<sup>z</sup>) whom<sup>p</sup> not asks you<sup>b</sup> [he] a remuneration while they (are) *muhtadoona*<sup>17</sup> (they who found and accepted the divine-guidance).

<sup>10</sup> The word “أَحْصَى” is *comprehensively reckoned*, i.e. *accounted for from all aspects*, not the simple *enumeration*. See [البصائر](#).

<sup>11</sup> The “ل” in “تَرْجُمَتُكُمْ” and “لِيَسْتُمْ” are a *juratory* “الْقَسْم” = “الْقَسْم” = “amounting to”, i.e. *affirmation, expressed in both cases by “assuredly”*.

<sup>12</sup> The word “تَرْجُمَتُكُمْ” in “تَرْجُمَتُكُمْ” is the *derivative* of “رَجَمْ” which has *many meanings*: (1) stoned, i.e. struck with a stone, (2) cursed, (3) used abusive language of any kind, (4) left (someone) alone, i.e. left off, (5) banished, (6) surmised, (7) killed.

<sup>13</sup> For the expression “أَنْ,” [Emam al-Qurtobey](#), rather noted Qur'an commentator, lists *nine* reading renditions of “أَنْ,” each is *slightly different* than the other.

<sup>14</sup> That is whenever you are reminded you *augured*, your omen is always with you.

<sup>15</sup> The word “مُسْرِفُونَ” translated as “exceeders” here in the sense of *immoderate in giving, saying or doing*. In this, case the addressees were “exceeders” in their *stubbornness* vis-à-vis the facts or the truth as presented by their messengers. Also, “مُسْرِفُونَ” means according to [التأطير](#) *unbelievers*. I could not find this meaning for “مسرف” as *unbeliever* except in a single *not a main entry* in [التاج](#).

<sup>16</sup> The word “سُعِيْ” has *several meanings, depending on the context*: (1) i.e. strode = walking with long steps, especially in a hasty or vigorous way, as in *this context*; (2) i.e. treading = walk on, over, or along; (3) = endeavored, i.e. *he made conscientious or concerted effort toward an end*; (4) “سُعِيْ” intentionally treading. When “سُعِيْ” in the sense of “striding” it is made transitive by “إِلَى” (to) and when it is in the sense of “work” then it is made transitive by “الْأَمْ.” See [اللسان](#) and [البصائر](#). Refer to the attached list of *References*.

<sup>17</sup> See the *Lexicon* attached to this *Translation* for “*muhtadee*” and its plural “*muhtadoon*” / “*muhtadeen*.”

22. And what (is) for me not worship [I] Whom <i>fattara</i> (had innately-perfectly-originated) me [He] and to Him you <sup>z</sup> (are to be) returned.	وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَ وَإِلَيْهِ تُرْجَعُونَ [١٨]
23. <i>A'attakhetbo</i> <sup>18</sup> (do [I] take and presume) of lesser than-/without Him <i>aaleha'tan</i> (deities); <i>en</i> (if) <i>Ar-Rahman</i> wants me by a <i>aburreen</i> (persistent distress) not enriches <sup>19</sup> <i>a'n</i> (off) me their intercession <sup>w</sup> a thing and nor they <sup>z</sup> rescue [me] <sup>20</sup> .	إِنَّمَا تَخْدُنَّ مِنْ دُونِنِّي إِلَهٌ إِنْ يُرِدْنَ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِنُ عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقَذُونَ [١٩]
24. Verily I then surely in a misguidance manifester.	إِنْ إِذَا لَفِي ضَلَالٍ مُّبِينٌ [٢٠]
25. Verily I believed by your <sup>n</sup> Lord, so let-hear [me] <sup>21</sup> you <sup>z</sup> .	إِنْ إِذَا آمَنْتُ بِرَبِّكُمْ فَأَسْمَعُونَ [٢١]
26. (Had been) said: let-enter [you <sup>s</sup> ] the Paradise <sup>w</sup> ; said [he]: <i>yalayta</i> (O, for a longing) my people know.	قِيلَ أَدْخُلْ جَنَّةً قَالَ يَلَيْتَ قَوْمِي يَعْلَمُونَ [٢٢]
27. By what forgave me, my Lord and [He] made me of the <i>mukrameena</i> (they who are hospitality accorded and honor bestowed).	بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ [٢٣]
28. And not We descended on his people of after him of soldiers from the Heaven <sup>w</sup> and We were not <i>munzeen</i> <sup>22</sup> (Causers of the descending).	* وَمَا أَنْزَلْنَا عَلَىٰ قَوْمٍ مِّنْ بَعْدِهِ مِنْ جُنُدٍ مِّنْ السَّمَاءِ وَمَا كُنَّا مُنْزَلِينَ إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَمِدُونَ [٢٤]
29. <i>En</i> (not) was it <sup>w</sup> except a shriek-she <sup>y</sup> a one-she <sup>y</sup> then <i>edha</i> (suddenly/ whereas) they <sup>(are)</sup> <i>kha'medona</i> (stills/ quiets).	يَحْسَرَةً عَلَىٰ الْعَبَادِ مَا يَأْتِيهِمْ مِّنْ رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهِزُونَ [٢٥]
30. Alas, <i>hasratan</i> <sup>23</sup> (ardent contrition) <sup>w</sup> over the <i>eba'de</i> (worshippers/ submitters/ slaves) not <i>ya'atee</i> <sup>x</sup> (approaches-/ comes to) <sup>x</sup> them of a messenger except they <sup>z</sup> were by him <i>yastah'zeona</i> (they <sup>z</sup> are: affirmably-jesting/jesting).	أَلَّا يَرَوَا كَمْ أَهْلَكَنَا قَبْلَهُمْ مِّنْ الْقُرُونِ أَنْهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ [٢٦]
31. Have not they <sup>z</sup> seen how-many <sup>24</sup> We perished before them of the generations; verily they, to them not return.	وَإِنْ كُلُّ لَمَّا حَيَّمَ لِدِينِنَا مُحَضِّرُونَ [٢٧]
32. And <i>en</i> (not) all <i>lamma</i> <sup>25</sup> (but/ except) together <i>laday</i> <sup>26</sup> (directly and possessively from) Us <i>muhdharoona</i> <sup>27</sup> (those that are made present predeterminedly vis-à-vis time and place).	

<sup>18</sup> The word “إِتَّخَذَ” from لسان العرب which is “افتعال” for “الاتخاذ” “اتخذ” is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

<sup>19</sup> The word “غَنِي” has double meanings: (1) enriches, (2) suffices. But “enriches” includes suffice and not vice versa. As “enriches” makes rich or richer, makes fuller, more meaningful, or more rewarding whereas “suffices” meets the present needs of a specific task. Hence “enriches” is superior.

<sup>20</sup> The letter “ن” in “يُنْقَذُونَ” by Arabic (linguistic) Rule, is called “نون الوقاية او العماد, حيث لا يُستَقِنُ عنها” which precedes the speaker’s pronoun “ي.” The speaker’s pronoun “ي” in “يُنْقَذُونَ” is omitted, for التخفيف = التخفيف “أَنْهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ” = اعراب القرآن، لمحمود صافي

<sup>21</sup> Ibid, only regarding اسماعون.

<sup>22</sup> The word “*munzeen*” is plural, masculine subjective noun, meaning the *causers of the descending*. Hence “*munzeelen*” has no English equivalent. Descenders= ones that descend, give a different meaning.

<sup>23</sup> The word “أَشَدَّ النَّدَم” is “حَسْرَة” see التاج. Sowe qualify the word “contrition” by ardent to indicate such intensity of contrition.

<sup>24</sup> The word “كم” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long.”

<sup>25</sup> The particle “لَمَّا” has many functions, among them as an exhaustive particle, i.e.: restriction; so “but” here in its sense of exception. See القرطبي and مقتني للبيب

<sup>26</sup> The word “لَدُنْ” “عَنِي مَالٌ وَالْمَالُ لَيْسَ بِقِبْضَتِكَ الْآنَ” thus, which closer spatially and more specific. So, “directly and possessively from” (Us) seems to indicate such closeness. See اللسان.

<sup>27</sup> The word “*muhdharoon*” is plural of “*muhdhar*,” masculine, singular objective noun meaning: made present. However, such plural sense almost always despite their wish to be present.

33. And an <i>Aya'ton</i> <sup>w</sup> (miracle/sign/proof) for them (is) the dead-she <sup>y</sup> [the] land <sup>w</sup> We quickened it <sup>w</sup> and <i>akhrajna</i> (We emerged/produced) from it <sup>w</sup> grains <sup>x</sup> so of it <sup>x</sup> they <sup>z</sup> eat.	وَإِيَّاهُ هُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمَنْهُ يَأْكُلُونَ
34. And We made in it <sup>w</sup> gardens <sup>w</sup> of date-palms <sup>w</sup> and grapes and <i>fajjarna</i> (We caused to gush) in it <sup>w</sup> of the wells <sup>w</sup> .	وَجَعَلْنَا فِيهَا جَنَّاتٍ مِنْ خَيْلٍ وَأَعْنَبْنَا فِيهَا فَجَرَنَا مِنَ الْعَيْنِينَ
35. To eat they <sup>z</sup> of its <sup>x</sup> <i>thama'rex</i> (trees/plant crops/fruits) <sup>x</sup> and what worked their hands <sup>w</sup> ; do then not they <sup>z</sup> thank.	لِيَأْكُلُوا مِنْ ثَمَرَهُ وَمَا عَمِلْتُهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ
36. <i>Subhana</i> <sup>28</sup> (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) Who [He] created the pairs <sup>29</sup> , all of it <sup>w</sup> of what the Earth <sup>w</sup> sprouts <sup>w</sup> and of their selves <sup>w</sup> and of what not they <sup>z</sup> know.	سُبْحَنَ اللَّهِ الَّذِي خَلَقَ الْأَزْوَاجَ كُلُّهَا مِمَّا تُبْتَ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ
37. And an <i>Aya'ton</i> <sup>w</sup> (miracle/sign/proof) for them (is) the night <sup>x</sup> We slough of it <sup>x</sup> the day, then <i>edha</i> (suddenly/whereas) they (are) <i>mudhleemoona</i> (they that have darkness in them or who have lapsed in darkness).	وَإِيَّاهُ لَهُمُ الْأَلَيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ
38. And the sun <sup>w</sup> runs <sup>w</sup> for a <i>mustagarren</i> (permanent-abode/ultimate realization) for it <sup>w</sup> ; <i>tha'leka</i> (afar-that-it/) <sup>x</sup> (is) a fating (of) The Mighty The Omniscient.	وَالشَّمْسُ تَجْرِي لِمُسْتَقْرَرٍ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ
39. And the moon <sup>x</sup> We fated it <sup>x</sup> zodiacs until [it <sup>x</sup> ] returned like the <i>orjoona</i> (shriveled date-palm stalk) the old.	وَالْقَمَرُ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعَرْجُونَ الْقَدِيرِ
40. Neither the sun <sup>w</sup> befitting for it <sup>w</sup> to overtake the moon <sup>x</sup> and nor the night (is) the day's foregoer; and each (is) in an orbit swimming they <sup>z</sup> .	لَا الشَّمْسُ يَنْبَغِي هَذَا أَنْ تَدْرِكَ الْقَمَرُ وَلَا الْأَلَيْلُ سَابِقُ الْأَنَارِ وَكُلُّ فِي فَلَكٍ يَسْبِحُونَ
41. And an <i>Aya'ton</i> <sup>w</sup> (miracle/sign/proof) for them (is) (that) surely We carried their progeny <sup>w</sup> in the <i>folke</i> <sup>x</sup> (ship) <sup>x</sup> the laden.	وَإِيَّاهُ هُمْ أَنَا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفَلَكِ الْمَشْحُونِ
42. And We created for them of its <sup>x</sup> similar what they <sup>z</sup> ride.	وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ
43. And <i>en(if)</i> [We] will [We] drown them, then neither a cry for them and nor (are to be) rescued they <sup>z</sup> .	وَإِنْ نَشَأْ نُفَرِّقُهُمْ فَلَا صَرْبَرَهُ لَهُمْ وَلَا هُمْ يُنَقَّذُونَ
44. Except a mercy <sup>w</sup> from Us and a <i>mata'an</i> <sup>30</sup> (resource for a transitory worldly delight) to a while.	إِلَّا رَحْمَةً مِنَّا وَمَتَّعًا إِلَى حِينٍ

<sup>28</sup> The word “*subhana*”= سُبْحَانَ “*subhan*” has no English equivalent. Wherever this word, or its grammatical inflections (such as “*subhanak*” or “*subhanah*” سُبْحَانَكَ or سُبْحَانَهَ”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render “*subhana*”= سُبْحَانَ “*subhan*” concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

<sup>29</sup> The word “زوج” in “زوجين” strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen, (5) hue (color). And quite relevant to the word “زوج” is its plural: (1) “أزواج,” which could also mean: (2) similars, i.e. the look-likes, (3) hues. See the *اللسان*.

<sup>30</sup> The word “متع”=“*mata'an*” is rooted in the word “متع” = “*matta'a*” with many meanings, among them: resources of transitory worldly delight. See the *Lexicon* attached to this *Translation* for elaboration.

45. And if (being/ had-been) said for them: *ettaqo* (let-you<sup>z</sup> reverently-guard not to displease) what (is) between your<sup>n</sup> hands<sup>w<sup>31</sup></sup> and what (is) behind you<sup>b</sup> *la'alla* (craving currently unavailable deed that/ perhaps) you<sup>b</sup> *torhamona*<sup>32</sup> (to be mercy-given you<sup>z</sup>).

وَإِذَا قِيلَ لَهُمْ أَتَقْوَا مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ لَعَلَّكُمْ تُرْحَمُونَ ٤٥

46. And not *ta'tey*<sup>w</sup> (descend/ come)<sup>w</sup> them of an *Aya'ten*<sup>w</sup> (miracle/ sign/ proof) of their Lord's *Aya'te*<sup>w</sup> (plural for *Aya'ten*<sup>w</sup>) except they<sup>z</sup> were *a'n* (regarding) it<sup>w</sup> shunners.

وَمَا تَأْتِيهِمْ مِنْ إِعْلَمٍ مِنْ إِعْلَمٍ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعَرِّضِينَ ٤٦

47. And if (being/ had-been) said for them: let-expend you<sup>z</sup> of what provided you<sup>b</sup> Allah, said who<sup>r</sup> unbelieved they<sup>z</sup> to whom<sup>r</sup> they<sup>z</sup> believed: *a'nutt'emo* (do we: give to ingest/ feed) whom<sup>p</sup> if/had<sup>33</sup> wills/willed Allah *att'ama* (gave to ingest/ fed) him; *en* (not) you<sup>f</sup> (are) except in a misguidance manifester.

وَإِذَا قِيلَ لَهُمْ أَنْفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَنْطَعْمُ مَنْ لَوْيَشَاءَ اللَّهُ أَطْعَمَهُ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُّبِينٍ ٤٧

48. And they<sup>z</sup> say: when (is) this the appointment, *en* (if) you<sup>c</sup> [were] *ssa'deena* (always truth enforcers).

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ٤٨

49. Not wait they<sup>z</sup> except a shriek-she<sup>y</sup> one-she<sup>y</sup> [it<sup>w</sup>] takes-she<sup>y</sup> them while they dispute.

مَا يَنْظَرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخِذُهُمْ وَهُمْ بَخْصُمُونَ ٤٩

50. So not can they<sup>z</sup> (make) an enjoinder<sup>w</sup> and nor to their families<sup>w</sup> return they<sup>z</sup>.

فَلَا يَسْتَطِعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ٤٩

51. And (had-been) blown in the horn, then *edha* (suddenly/ whereas) they (are) from the *ajda'the(tombs)* flitting they<sup>z</sup>.

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجَادِثِ إِلَىٰ رَبِّهِمْ يَسْلُوْنَ ٥١

52. Said they<sup>z</sup>: *ya'waylana* (O, for us: a lengthy stay in Hell/ ruin/ woe); who aroused/resurrected<sup>34</sup> us from our berth; this (is) what promised us *Ar-Rahman* and *ssadaqa* (always enforced the truth) the *mursaloona* (sent-messengers).

قَالُوا يَوْيَنَا مِنْ بَعْدِنَا مَرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الرَّسُولُ ٥٢

53. *En* (not) was except a shriek-she<sup>y</sup> one-she<sup>y</sup> then *edha* (suddenly/ whereas) they (are) together *laday*<sup>35</sup> (directly and possessively from) Us *muhdharoona*<sup>36</sup> (those that are made present predeterminedly vis-à-vis time and place).

إِنْ كَانَتِ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدِينَا مُحَضِّرُونَ ٥٣

<sup>31</sup> The lofty say “between your hands” is an Arabic tongue expression, meaning: *before you*, or *in front of you*.

<sup>32</sup> The word “رَحْمَة” = “mercy” in Arabic is unlike its English equivalent, in that “رَحْمَة” can be conjugated into verbs of the past, present, future, active, passive, etc. As in this case, it is constructed in the *future-passive* for the *masculine plural*. There is no way to exactly render this in English *per se*. So the closest is to possibly say: “perhaps you<sup>z</sup> *torhamona* (be given-mercy) you<sup>z</sup>” thus introducing the idea of “giving-mercy” which the Arabic text does not really say *per se*. The Arabic says, as if to say: *perhaps you are being mericed*,” which cannot be said in *correct English*, as there is no such word as “mericed.”

<sup>33</sup> The particle “لَوْ” since it is a *future-connected* verb, probable to occur and *not* sure it’s a present occurrence, such a “لَوْ” amounts to “if/had” or “when.” See مغنى اللبيب، ابن هشام

<sup>34</sup> The word “بَعْث” carries several meanings, among them: *sent*, *arouse*, *resurrected*, *awaken*, and *prompted*.

<sup>35</sup> The word “لَدُنْ” is *closer than* “عَد” as you can say: “عَنْ لَدُنِّي مَالٌ وَالْمَالُ لَيْسَ بِقِبْضَتِكَ الْآنَ,” thus, “لَدُنْ” which *closer* spatially and more specific. So, “directly and possessively from” (Us) seems to indicate such *closerness*. See اللسان

<sup>36</sup> The word “muhdharoon” is plural of “muhdhar,” *masculine*, *singular objective noun* meaning: *made present*. However, such *plural sense* almost always *despite their wish to be present*.

54. So today not ( <i>to be</i> ) wronged <sup>37</sup> a self <sup>w</sup> a thing and nor ( <i>to be</i> ) requited you <sup>z</sup> except what you <sup>c</sup> were working.	فَالْيَوْمَ لَا تُظْلِمْ نَفْسٌ شَيْعًا وَلَا تُحْزِنْ إِلَّا مَا كَنْتُمْ تَعْمَلُونَ
55. Verily the Paradise's <sup>w</sup> companions today ( <i>are</i> ) in a work marveling <sup>38</sup> .	إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَتَكْهُونَ
56. They and their spouses ( <i>i.e. wives</i> ) ( <i>are</i> ) in shades on the couches recliners.	هُمْ وَأَزْوَاجُهُمْ فِي ظِلِّلٍ عَلَى الْأَرَائِكِ مُتَكَبِّرُونَ
57. For them in it <sup>w</sup> fruit <sup>w<sup>39</sup></sup> and for them what they <sup>z</sup> claim/wish <sup>40</sup> .	لَهُمْ فِيهَا فَنِكَهَةٌ وَلَهُمْ مَا يَدْعُونَ
58. Peace, a say of a Lord Raheemen ( <i>iterative mercy Giver</i> ).	سَلَامٌ قَوْلًا مِنْ رَبِّ رَحْمَةٍ
59. And <i>imtazo</i> ( <i>let-be-you<sup>z</sup> distinguished</i> ) today, O, you the criminals <sup>x</sup> .	وَأَمْتَزِنُوا الْيَوْمَ أَهْمًا الْمُجْرُمُونَ
60. Have not [I] covenanted to you <sup>b</sup> O, Adam's sons that not you <sup>z</sup> worship the Satan; verily he ( <i>is</i> ) for you <sup>b</sup> a foe <sup>41</sup> manifester.	* أَلَمْ أَعْهَدْ إِلَيْكُمْ يَئِنَّى إِادَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ
61. And that let-you <sup>z</sup> worship Me; this ( <i>is</i> ) <i>Sseratton</i> ( <i>road/way</i> ) straight.	وَأَنْ أَعْبُدُونَ هَذَا صِرَاطٌ مُّسْتَقِيمٌ
62. And <i>laqad</i> ( <i>verily, already and affirmatively</i> ) [ <i>he</i> ] misled of you <sup>b</sup> many generations; have then not been you <sup>z</sup> cerebrating.	وَلَقَدْ أَضَلَّ مِنْكُمْ جِبْلًا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ
63. This-she <sup>y</sup> ( <i>is</i> ) Hell <sup>w</sup> , which <sup>u</sup> you <sup>c</sup> [were] ( <i>being</i> ) promised.	هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ
64. <i>Isslan</i> <sup>42</sup> ( <i>let-broiled you<sup>z</sup> on/ by</i> ) it <sup>w</sup> today, by <sup>43</sup> what you <sup>c</sup> were unbelieving you <sup>z</sup> .	أَصْلُوهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ
65. Today, We seal/consummate <sup>44</sup> on their mouths <sup>w</sup> and talk ( <i>to</i> ) Us their hands <sup>w</sup> and witness/testify their feet <sup>w</sup> by what they <sup>z</sup> were earning.	الْيَوْمَ نَخْتَمُ عَلَى أَفْوَهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشَهِّدُ أَرْجُلَهُمْ بِمَا كَانُوا يَكْسِبُونَ
66. And if <sup>45</sup> [We] will, surely We ( <i>would have</i> ) smothered on their eyes <sup>w</sup> then they <sup>z</sup> ( <i>would have</i> ) raced ( <i>to</i> ) the <i>Sseratte</i> ( <i>road/way</i> ), so wherefrom <sup>46</sup> they <sup>z</sup> sight.	وَلَوْ نَشَاءَ لَطَمَسْنَا عَلَى أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّ يُقْصِرُونَ
67. And if <sup>47</sup> [We] will surely We ( <i>would have</i> ) deformed them on their station, so not could proceed they <sup>z</sup>	وَلَوْ نَشَاءَ لَمَسَخْنَاهُمْ عَلَى مَكَانِهِمْ فَمَا أَسْتَطَعُوا

<sup>37</sup> The word “wrongs” has myriads of meanings, among them: *curtails* or *diminishes*, as in this Ayah.

<sup>38</sup> The word “*فَاكِهُونَ*” means *marveling*, see *النَّاجِ* and *يَتَعَجَّبُونَ*.

<sup>39</sup> The word “*فَاكِهَةٌ*” = “*fruit*” in Arabic is *feminine-gender*. Hence it and *it* *qualifier adjective* are *feminized* by <sup>w</sup>.

<sup>40</sup> The word “*يَدْعُونَ*” has *more than one meaning*. It could mean (1) *wish*, or (2) *claim*. See *القرطبي* and *اللسان*.

<sup>41</sup> The word “*عَدُوٌّ*” in Arabic is used for: (1) *singular* and (2) *plural* as well as (3) “*multitudinous foe*,” see *الهادى* and *اللسان*.

<sup>42</sup> The word “*يَصْلُونَ*” transliterated “*yaslawna*” here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire.

<sup>43</sup> The particle “*بِمَ*” in “*بِمَ*” commands *fourteen* different meanings, among them “*the causality*,” as indicated here by “*لِو*” = “*for*.” See *معنى اللَّيْبِ*.

<sup>44</sup> That is close *hermetically* and *determined irrevocably*, or *tighten* on their mouths.

<sup>45</sup> The particle “*لَوْ*” since it is a *future-connected verb*, probable to occur and *not* sure it’s a present occurrence, such a “*لَوْ*” amounts to “*if*” or “*when*.” See *معنى اللَّيْبِ*, *إِنْ هَشَام*.

<sup>46</sup> The word “*لِمَّا*” is a multi-meaning *adverbial particle*: *wherefrom*, *when*, *how-so*, *where*.

and nor return they <sup>z</sup> .	<b>مُضِيًّا وَلَا يَرْجِعُونَ</b> <b>وَمَنْ نُعَمِّرُهُ نُنَكِّسُهُ فِي الْخَلْقِ</b> <b>أَفَلَا يَعْقُلُونَ</b>
68. And whomever [We] age him [We] (turn) him upside-down in the creation; do then not they <sup>z</sup> cerebrate.	<b>وَمَا عَلِمْنَاهُ شِعْرًا وَمَا يَنْتَجِي لَهُ</b> <b>إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْءَانٌ مُّبِينٌ</b>
69. And not We taught him the poetry; and (is) not befitting for him; <i>en</i> (not) it <sup>x</sup> /he <sup>48</sup> except a <i>Thekron</i> (message/exhortation) and a Qur'an manifester.	<b>لَيُنذِرَ مَنْ كَانَ حَيَا وَتَحْقِيقَ</b> <b>الْقَوْلَ عَلَى الْكَافِرِينَ</b>
70. To warn [he] whomever [he] [was] <i>hayyan</i> (living-/alive) and right [the] say on the unbelievers.	<b>أُولَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِّمَّا</b> <b>عَمِلْتُمْ أَيْدِيْنَا أَنْعَمْنَا فَهُمْ لَهَا</b>
71. Have [and] not seen they <sup>z</sup> (that) surely We created for them of what worked Our Hands <sup>w49</sup> <i>an'aaman</i> <sup>w</sup> ( <i>cattle/sheep/goats/camels</i> ) <sup>w</sup> so they( <i>are</i> ) for it <sup>w</sup> possessors.	<b>مُلْكُونَ</b> <b>وَذَلِّلْنَاهُمْ فِيمْهَا رَكْوِبَهُمْ</b> <b>وَمِنْهَا يَأْكُلُونَ</b>
72. And We humbled it <sup>w</sup> for them; so of it <sup>w</sup> ( <i>are</i> ) their rides/ride <sup>50</sup> and of it <sup>w</sup> eat they <sup>z</sup> .	<b>وَهُمْ فِيهَا مَنْفِعٌ وَمَشَارِبٌ</b> <b>أَفَلَا يَشْكُرُونَ</b>
73. And for them in it <sup>w</sup> benefits <sup>w</sup> and drinks; do then not thank they <sup>z</sup> .	<b>وَأَخْنَدُوا مِنْ دُونِ اللَّهِ إِلَيْهِ</b> <b>لَعَلَّهُمْ يُنَصَّرُونَ</b>
74. And <i>ittakhatho</i> <sup>51</sup> ( <i>they<sup>z</sup> took and presumed</i> ) of lesser than/- without Allah <i>aalehatan</i> (deities), <i>la'alla</i> ( <i>craving currently unavailable deed that, perhaps</i> ) they ( <i>are to be</i> ) succored.	<b>لَا يَسْتَطِعُونَ نَصْرَهُمْ وَهُمْ</b> <b>هُمْ جُنُدٌ مُّحَضَّرُونَ</b>
75. [Not] can they <sup>z</sup> succor them; and they for them soldiers <i>muhdharoona</i> <sup>52</sup> ( <i>those that are made present predeterminedly vis-à-vis time and place</i> ).	<b>فَلَا تَحْزَنْكُ قَوْلُهُمْ إِنَّا نَعْلَمُ</b> <b>مَا يُسْرُونَ وَمَا يُعْلَمُونَ</b>
76. So let not sadden you <sup>g</sup> their say; verily We know what they <sup>z</sup> conceal and what they <sup>z</sup> disclose.	<b>أُولَمْ يَرِيْ إِلَيْهِنَّ أَنَّا خَلَقْنَاهُمْ مِّنْ</b> <b>نَطْقَةٍ فَإِذَا هُوَ حَصِيمٌ مُّبِينٌ</b>
77. Has not seen the human ( <i>that</i> ) surely We created him of a <i>nuttfa'ten</i> ( <i>sperm-drop</i> ) <sup>w</sup> then <i>edha</i> ( <i>suddenly/whereas</i> ) he ( <i>is</i> ), <i>kha'sseemon</i> ( <i>iterative disputant/antagonist</i> ) manifester.	<b>وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ</b> <b>قَالَ مَنْ يُحْكِيُ الْعَظِيمَ وَهُمْ</b>
78. And [he] struck for Us a parable/example and [he] forgot <sup>53</sup> ( <i>ceased paying attention to</i> ) his creation; said [he]: Who <sup>a</sup> quickens the bones while it <sup>w</sup> decay.	<b>رَمِيمٌ</b>
79. Let-say [you <sup>s</sup> ]: quickens it <sup>w</sup> Who [He] established it <sup>w</sup> first once-she <sup>y</sup> ( <i>time<sup>w</sup></i> ); and He ( <i>is</i> ) by every creation Omniscient.	<b>قُلْ يُحِسِّنَهُ الَّذِي أَنْشَأَهَا أَوْلَ</b> <b>مَرْةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ</b>
80. Who [He] made for you <sup>b</sup> of the trees <sup>w</sup> the green a fire <sup>w</sup> ; then <i>edha</i> ( <i>suddenly/whereas</i> ) you <sup>f</sup> ( <i>are</i> ) of it <sup>x</sup> you <sup>z</sup> kindle.	<b>الَّذِي جَعَلَ لَكُمْ مِّنَ الشَّجَرِ</b> <b>الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِّنْهُ</b> <b>تُوقِدُونَ</b>

<sup>47</sup> See footnote 33 above regarding “لو”

<sup>48</sup> The pronoun “هُوَ” in this Ayah potentially carries *more* than *one* meaning. Qur'an commentators *differ* as to exactly what it is? For example: *Emam* says: “أَيْ هَذَا الَّذِي يَتَوَهُ” *القرطبي* says: “أَيْ مُحَمَّدٌ أَنْ هُوَ” *Emam* says: “الْمَرْكُورُ” “الرَّاغِبُ” = *Mohammad* (SAWS), just like *Emam* says: “أَيْ هُوَ ذَكْرٌ وَمَوْعِظَةٌ” *الرازِي* says: “الْكَلْمَةُ” = “The Word” = *Esa*, son of *Maraima* (*Mary*), see *الرَّاغِبُ*. Of course others do likewise, and each with a *good rationale* supporting their stand. So this pronoun could be: “*he*” or “*it*”

<sup>49</sup> Regarding “Our Hands,” some maintain that the “hands” are symbols of divine Might or Power.

<sup>50</sup> The word “فَتْحَةٌ عَلَى الرِّزْقِ” with a “رُكُوبِهِمْ” is a plural, and said others “رُكُوبِهِمْ” with “ضَمَّةٌ عَلَى الرِّزْقِ”

<sup>51</sup> The word “أَتَخَذَ” from “أَتَخَذَ” which is “أَفْتَحَ” for “الْأَتَخَادُ” as stated in *لسان العرب*; therefore, “أَتَخَذَ” is always taking and making/presuming a thing of what was taken. Thus, it is *not* just the mere taking.

<sup>52</sup> The word “muhdharoon” is plural of “muhdhar,” masculine, singular objective noun meaning: made present. However, such *plural sense* almost always *despite their wish to be present*.

<sup>53</sup> The word “تَسْبِي” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies where Allah says: “We forgot you,” (S32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to a thing*. See *اللسان*.

81. Does not Who [He] created the Heavens<sup>w</sup> and the Earth<sup>w</sup> surely *Qadir*<sup>54</sup> (*He-Who is capable of: giving/ doing/ enforcing/ or influencing*) on to create like them; *bala*<sup>55</sup> (*certainly-not*); and He (*is*) The *Khallaqo* (*multitudinous Creator*), The Omniscient.

82. Verily only His command if [He] wanted a thing (*is*) to say for it<sup>x</sup>: let-be [*you*], so [*it*]<sup>x</sup> is.

83. So *subband*<sup>56</sup> (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of*) Who (*is*) in His Hand<sup>w57</sup> *Malakoot*<sup>58</sup> (*everlasting-absolute-Kingship*) (*of*) every-thing and to Him (*are to be*) returned you<sup>z</sup>.

أَوْلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ  
وَالْأَرْضَ بِقَدْرِ عَيْنِكَ أَنْ تَخْلُقَ  
مِثْلَهُمْ بِلِي وَهُوَ الْخَلَقُ الْعَلِيمُ

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ  
يَقُولَ لَهُ كُنْ فَيَكُونُ

فَسُبْحَانَ الَّذِي بِيَدِهِ  
مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ  
تُرْجَعُونَ

<sup>54</sup> The word “ قادر ” is *masculine, singular, subjective noun*, meaning: (1) *Causer of Fate*, (2) *He-Who is capable of: giving, doing, enforcing, or influencing*.

<sup>55</sup> The word “ *bala* ”= “ *indeed-not* ” is absolutely *not* synonymous to “ *yes* ”= “ *نعم* ”, see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration.

<sup>56</sup> The word “ *subband* ”= “ *سبحان* ” has *no English equivalent*. Wherever this word, or its grammatical *inflections* (such as “ *سبحانك* ” or “ *سبحانه* ”) occur all are *associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do*, thus Allah is *hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness*. So, we can render “ *subband* ”= “ *سبحان* ” concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him*.

<sup>57</sup> Some maintain that the “hands” are *symbols* of divine Might or Power.

<sup>58</sup> The word “ *ملکوت* ” means kingship but of everlasting and absolute nature.